

THE  
**Latter-day Saints' Millennial Star.**

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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Saturday, March 17, 1855.

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**Address by President Heber C. Kimball,**

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 6, 1854.

(From the "Deseret News," Oct. 19, 1854.)

We have heard a very beautiful relation, from Elder T. D. Brown, of the mission at the South. It seems that everything we undertake in righteousness prospers, and the devil and his agents cannot help themselves, if we are faithful.

The Zion's ship that was spoken of to-day, which runs in Snag harbour, has prospered from the first day it was launched, and every man and woman who sticks firmly to that ship will prosper from this time henceforth and for ever. That I know, for I have been aboard of that ship, and am now sailing upon it.

The first time I went to England, I was on board of Zion's ship, and Joseph came to me while I was sailing, and put into my hand a rod, and I presume if I have dreamed once of being aboard of that ship, I have dreamed it a hundred times. I have been in it in the midst of dangers, and in the most dangerous places; I have seen trees and stumps, mountains and rocks, and everything else that could be placed in her course thrown before her to stop her in her course; but she can sail through a mountain, or on dry land, as well as upon the water. I have this in dreams; and I will say to the brethren, just so long

as you keep aboard of that ship you will prosper. I do not care whether it is in the midst of the Lamanites or among the Jews, whether it is in Italy or in Denmark, in Europe or in America, we will prosper, and I know it. That is my testimony.

As brother George A. Smith was saying, there are some who want to enjoy ancient "Mormonism;" that is, as "Mormonism" used to be when it was a small sapling; but it is now becoming a lofty tree, and its branches are beginning to shoot forth all over the nations of the earth; ancient "Mormonism" has grown to such a degree. Many have been in the back ground, and have left the tree, and it has grown to that extent, they do not know it; that is the trouble with them; they don't know what "Mormonism" is; but this is "Mormonism," and this is the Church of Jesus Christ of Latter-day Saints, and President Young is the true and legal administrator and delegate sent from God, and we are his brethren, and he is on board of Zion's ship, and he is the captain, and if we will stick to it, we shall never run foul of the rocks; and whoever he tells to take hold of the helm, he will

tell them in what direction to steer; and she is such a good sailer, and so true to the helm, she will run right between or over all snags.

Do you believe it, you old "Mormons?" [Yes.] Well, then, why don't you grow with the tree, and with the branches thereof? Brother Brown would grow faster living on bread and water, and water and bread, with a little milk. Gentlemen, if you don't look out the ship will get out of reach, and the tree will grow out of your knowledge, so that you will forget what manner of a tree it was; because as the tree grows, it changes in size and appearance, just the same as a child as it grows to manhood, and if you had not been with him all the time, you would not know him, although he were your own son.

The text that President Young gave us bears upon my mind considerably, and it is a thing we ought to take into consideration; not me alone, but every man and woman that belongs to the Church of Jesus Christ of Latter-day Saints; not only those who are indebted to the Perpetual Emigrating Fund, but all ought to throw in their mites and enlarge this Fund. The means can be paid in here, and the poor can be brought out from the nations; hundreds have come on this year on the strength of this Fund. It is the duty of those who have been brought out by it, to go and work forthwith for means to pay their indebtedness; it does not belong to you, but it belongs to those who have made the Fund; it belongs to that Company, and to every individual, if they have not placed in it any more than a picayune or a halfpenny.

Look at the poor in old England. I have heard that some have feelings against me, because I have spoken of the poverty of the people in that country. I know more about its poverty than the natives of the country do. Those who come from there don't know as well about it as we do. In the last letter that came from my son William, he wrote that, "I feel to weep and mourn, and lament when I behold the poverty of the people; they are starving to death, and there are scores and hundreds of my brethren in the poor-houses of the country; the husband is put into one poor house, the wife in another, and the children in another."

That is the case with our brethren there, and while you are here in the midst

of luxuries; while you are enjoying these blessings of the Lord, can you see your own brethren afflicted? It is not only so in England, but in Ireland, in Scotland, in Denmark, and in Sweden, and in all the nations of the earth. Do they enjoy what we enjoy? No. Although there are some who want to return to their native country, to enjoy their own habits and customs, yet there is no rational man or woman who wants to return.

Brethren, did you ever reflect upon these things, and try to find out what you could do? Supposing there were not any more Saints than what are in this room to-day, if we were to put forth our hand as one man, what could we accomplish? There are people enough in this congregation to accomplish more than the whole Church has, if they would only believe and act upon the instructions given them. Solomon says, the liberal man deviseth liberal things, and by his liberality shall he live. I have proved the truth of this saying to my fullest satisfaction, and to my astonishment, time and time again. When I have been poor and penniless, and could not raise five dollars, I have gone to work by the counsel of my President and built me a good house, and furnished it; and, says brother Brigham, "You shall build that house, and you shall have your fit-out." I did it according to his word, and it was clear of debt, and I had a good fit-out.

I have done the same here, upon the same principle, and, said the President, "Brother Kimball, take one load of rock, and a load of sand, and a load of clay, and say to the masons and joiners—go a-head, for I never built a house yet, but I was better off when I had done it than when I began." And brethren and sisters, that is the reason I keep on building. [Voice in the stand—"You will get poor if you stop."] Therefore, I go a-head. Many will sit down and count the costs, how much it will cost to put a potatoe in the ground, and then how much it will take to raise a hill around it, and they find out the expense is so great, they will never plant a potatoe nor make a hill; and they will never accomplish anything. Do you not know that is true?

Let us go to work now and enlarge this Fund, and let us do it at this Conference, and let those who are indebted to it go to work immediately and pay up. We shall probably hold this meeting for a time,

and your hearts shall be enlarged, and if you could only go home while they are enlarged, and all the puckering strings loosened, and back the thing right up, the Perpetual Fund would be rich. I know that men and women have consciences that want to screw this way, and twist that way, and every way under God's heavens before they can come to the right thing. If you want to grow and thrive, and want to have the Spirit of the Lord, and the Holy Ghost to be with you, and have dreams and visions, and gold and silver, and herds and flocks, wives and children, and every other good thing, go a-head in every duty, and never falter one moment, and tell the devil to kiss your foot.

The devil is on the puckering-line, and he will pucker every Saint and every man there is upon the earth, so that they would let their fellow-beings lie down in a furrow of the field, and starve to death; and these are your brethren and sisters, if you only but knew it, just as much as your brethren and sisters are according to what you call the flesh. This is the feeling of many, "Well, if I could only get dad, and mammy, and grand-dad, and uncle John, and Aunt Nancy, and Sally here, I would not care a damn for all the rest." Who cares about having only Nancy and Sally? Let us have Susan, and Polly, and Timothy, and Andrew out too. What do you say? [Voice in the Stand—"Let us bring them all out."] Yes, let us bring them all out. The wars, distress, and confusion among the nations are increasing the value of provisions. It was just as much as you could do to live when you were there.

What do you say, brethren and sisters? I do not want you to say anything unless you go a-head and do what you say. Shall we go a-head and enlarge these Funds, and pay up our debts? [Voice in the stand—"Aye."] Well, all who are in favour of paying up your debts to the Fund, to the Church, and to everybody else, I want you to signify it by raising your right hands, and then say "aye." ["Aye."] And when you come to-morrow, bring along your pennies, and let us keep gathering and enlarging the pile, and keep enlarging it, and gather the Saints together from the four quarters of the earth. We are the persons to do that business, and when we have accomplished our part as servants in the flesh, God will send angels He has had in reserve to accomplish what we cannot accomplish. But He will make us buckle up to the work, and if we should happen to lie down and sleep before we have done all we might do here, He will tell us to awake and go about our business, and accomplish that we might have done while we were in the flesh. You have got to do it, as sure as the sun ever rose and set; you may wait as long as you have a mind to before you begin.

My feelings are for us all to concentrate our energies with the head of this Church, and put the wheel in operation, that when another year comes we may see a hundred times more come out by the Perpetual Emigrating Fund than we have ever seen.

I believe I have stuck to the text pretty well. May God bless you, and help you to be faithful, and fulfil your covenants, from this time, henceforth, and for ever. Amen.

### The Winter and the Poor—Bread Rients in Liverpool and London.

The present winter is spoken of as having been a very rigorous one generally. So long and biting a frost and so much snow have not been known for years in the British Isles. The severity of the weather, and the consequent non-employment of many, the war, and its effects on commerce, and the high price of food, have caused great distress and privation amongst the

poor. Many large towns have had an extraordinary number of paupers on hand to relieve, whilst in Liverpool and London the sufferings of the lower classes have led them to openly appropriate to themselves, gratis, bread and other provisions displayed for sale in the tradesmen's shops.

The *Liverpool Mercury*, of Feb. 20, says—"The irruption of the barbarian

tribes of the north into Ancient Rome could not have produced more excitement (although their results may have been far more important) than the *rassia* made upon the bread and provision shops of Liverpool yesterday by some of the lowest and vilest men and women with which a great community like ours can be afflicted. Startling as the announcement may appear to some, it is no less the fact that the great majority of the flour and provision shops in this borough were either broken into and plundered, or the attempt made, in the face of day, and without the slightest exhibition of fear or secrecy on the part of the plunderers. The movement would seem to have been an organized one."

Between eight and nine o'clock in the morning, large crowds of persons were assembled in Vauxhall-road, Scotland-road, and the neighbourhood, and almost immediately after, at some preconcerted signal, a general attack was made upon the bread shops in the locality, and many were speedily rifled of a great portion of their contents—bread, biscuits, and flour, and some of the shops were completely gutted.

The mob afterwards attacked and mostly robbed shops in Shaw's-brow, St. Anne-street, London-road, Copperas-hill, Brownlow-hill, Fairclough-lane, Limekiln-lane, Titchfield-street, Crosshall-street, Standish-street, Dale-street, Great Howard-street, Oldhall-street, Great Homer-street, along the line of docks, Bootle, St. John's-lane, Whitechapel, Fox-street, Netherfield-road, and other places. In Great Howard-street, provision shops were ransacked without mercy or interference. At Bootle an indiscriminate pillage took place, some of the mob on their return from this village offered to sell four loaves for 3d. In Tithebarn-street, a liquor vault was entered, and all the money on the premises demanded and surrendered, but liquor was refused. The Mill-street omnibuses were stopped in St. James's-place, and the money which the conductors had received was taken from them. Many shops were plundered of money as well as provisions, and in some the windows were broken and the fixtures destroyed.

The town presented a remarkable appearance during the day. The shops in all the principal streets were closed at an early hour, business generally was brought

to a stand-still, and the streets were crowded with masses of people. St. John's, St. James's, and other markets were closed during the day to prevent attack. The police were mustered in strong bodies, which circumstance prevented many other shops from being broken into and plundered. The Royal Lancashire Artillery Militia were put under arms, and numbers of special constables were sworn in.

Quite a number of the mob were taken prisoners by the police, and most of them were sentenced to be imprisoned for from one to three months. The main portion of the mob are described as of the lowest class, many of them being well known to the police as dockyard "ruffa," and sharpers.

The winds had been some time east and north-east, preventing vessels from coming into port, which materially increased the want of employment about the docks.

Some poor men, out of employ, yoked themselves to wagons, and drew coal into the town, soliciting aid as they passed along the streets.

In London it is said that 50,000 persons were out of employ, in consequence of the severe frost. In imitation of the scenes enacted in Liverpool, numbers of half-famished persons of the lowest classes made an assault upon the bread and provision shops in the east end of London, Feb. 21 and 22, some of them crying out—"We will do more for you to night than they did at Liverpool. We'll have blood to-night." The following account of these disturbances is from the *Times* of February 23—

"Yesterday and during Wednesday night, the inhabitants at the east end of London were kept in a state of continual excitement, in consequence of the alarming conduct of several hundred dock labourers and other destitute persons, who perambulated the principal thoroughfares in procession, demanding bread and money from the shopkeepers, whose premises were forcibly entered and ransacked of their contents. In several instances the tradesmen were subjected to gross acts of violence, and the most daring robberies were committed in open daylight, and property to a considerable amount carried away by the mob. The alarm was so general during the day that the shops were closed in High-street, Whitechapel, Commercial-road East, Stepney, and the whole of the principal streets at the eastern por-



tion of the metropolis, where business was generally suspended.

"It appears that shortly after 6 o'clock on Wednesday evening, about 1,000 labourers from the London and St. Katharine's Docks, assembled in front of the workhouse of St. Mary's, Whitechapel, where they remained for a considerable time, yelling and making the most hideous noises. An attempt was made to force an entrance at the front gates, where Spensley, the porter, informed them that no relief could be given until the following morning. Bricks and stones were hurled at the windows, many of which were broken. Subsequently the mob entered the shop of Mr. Gregory, the baker, and cleared the contents, which consisted of nearly a hundred quarter loaves, which the men ate ravenously. One of the ringleaders placed a 4lb. loaf on the top of a long pole, on which a placard was exhibited with the following words—'We are starving, and want bread.' The mob increased, and moved towards Aldgate, and on the way several bakers' shops were completely cleared of the bread, which was carried away. The procession proceeded to Rosemary-lane, where nearly every shop was robbed of its contents. Upon reaching the premises of Mr. Barrett, eating-house keeper, the ringleaders took the whole of the cooked meat and vegetables, and then inflicted serious injury on Mr. Barrett.

"Information was forwarded to the Leman-street police-station, when Superintendent Steed, Inspector Gernon, Sergeant Foay, and a large body of police-constables reached the spot, when several of the principal rioters were taken into custody and removed to the station. Later in the evening similar acts of violence and robbery were committed, and additional constables had to be sent for from the K division, Arbour-square, before the streets could be cleared of the rioters.

"Last evening, at 6 o'clock, a crowd of 500 desperate characters passed along the Commercial-road East, and on their way the most active entered the shops and seized everything they could lay their hands upon. The shop of Mr. Huber, baker and confectioner, Whitechapel-road, was entirely cleared of every article, and the occupier was brutally ill-treated by the mob, who dragged him into the street

and threw him heavily on the pavement. Several of the police of the K division soon arrived and took three of the offenders into custody.

"The alarm was so great last night among the shopkeepers that every place of business, except the publichouses, was entirely closed.

"Orders were received yesterday evening at Leman-street station from Scotland-yard for an extra force of police-constables, who were to be draughted from the whole of the metropolitan divisions, for night duty in the Whitechapel and Stepney districts, in consequence of apprehended danger.

"Last night, at 8 o'clock, applications were forwarded to the several police-stations from Hackney-road for a body of constables, as the rioters were forcibly entering the shops of the bakers, butchers, and others, and were carrying off every description of food. A reserve force was sent from Leman-street, and several of the ringleaders were arrested.

"At a late hour last evening, Superintendent Howie, Inspector Smith, and several mounted police of the K division, were engaged in clearing the streets and dispersing the crowds from the vicinity of Whitechapel and the neighbouring districts. Many persons were apprehended for acts of violence, but no serious casualty took place.

"Large bodies of reserve constables were sent from the A, D, and other divisions, after nine o'clock last night, to the police-stations, in case of any emergency calling for their services.

"The mob, it appeared from a subsequent statement of the police, generally consisted of persons of both sexes of the lowest and most distressed class in society, pinched by the present exorbitant price of all kinds of provisions, and who, though in one or two instances the most mischievous of them wilfully smashed the windows of the tradesmen, from which, however, it did not appear that they took anything, seemed to confine their attention to such houses as had eatable articles in them. Their conduct, however, excited so much terror in shopkeepers of all kinds that the majority of shops in the line of route the mobs had taken on the preceding evening were closed last night all but the doors, and two strong bodies of police, of

the N and G divisions, were despatched at an early hour in the evening from those stations to the scene of the former plunderings, to assist the police on duty there in suppressing any such subsequent demonstrations."

Britain's public men—those who control their fellows by executive authority, or through the medium of the pulpit, the platform, and the press, look upon the people of the territory of Utah as a community of ignorant, barbarous fanatics, totally unacquainted with the arts of civilization, or the sciences of true religion and political economy. In all the superciliousness of learned folly, many of high standing in these islands look with the most thorough complacency upon themselves, thinking they are first in religion, and foremost in all the arts of life, whilst upon the Latter-day Saints, if the comparison should ever be broached, they look down with the most ineffable contempt, as a people voluntarily going back to long-explored customs, wilfully rejecting the light of science, the experience of progress, and the refinement of civilization. Utah is considered the blackest plague-spot on the American soil—slavery is horrible enough, but it is endurable when contrasted with the "abominable institutions of that God-forsaken territory of Utah." "Compare Utah with us? A greater insult cannot be offered to us. That territory is on the high road to destruction. Every principle calculated to destroy a people, and bring them down to the lowest state of degradation—morally, intellectually, and physically, flourish there as in the most congenial soil, yea as in a hot bed, and must produce corresponding fruit."

We have no cause to shrink from joining issue upon such questions for fear of coming off the vanquished. Ever and anon, when it appears advisable to us, we draw a comparison between the working of "Mormonism" and the working of the religious, moral, and political systems of the day. Whether "Mormonism," or the respective system compared with it, appears most captivating to our readers is for them to decide. We have our unshaken opinion on the matter, and that is, there is more life and more salvation, for the body and for the spirit, in the system advocated by the Latter-day Saints, than there is in all the systems of the world besides, and abundant evidence of this is

given in the working of the various systems.

But only on one particular point will we speak now—the art or science of temporal life, keeping the people alive from day to day by eating and drinking. This appears a simple matter, but is not so simple as may be imagined. Look at Great Britain. She claims to be the richest nation in the world—first and foremost in trade and commerce, and claiming a front seat in the councils of the nations. Her mighty mercantile marine ploughs every sea and nearly every river on the earth, and is found in every port on the globe, conveying her merchandize to every people, and bringing in return the choicest productions of every land. Yet notwithstanding all her greatness and prosperity, notwithstanding her unparalleled and unlimited resources, thousands of her industrial population are at this moment bowed down to the earth with hunger and privation—thousands are perishing for lack of the commonest necessities of life, while all around them are necessities, comforts, and luxuries in profusion. With all her power, riches, and resources, she is unable to keep the very bone and sinew of her strength from perishing of famine. But the other day, thousands, feeling themselves reduced to choose between two evils—either to boldly bid defiance to the law and help themselves to a morsel of bread to keep dear life within them, or perish of sheer starvation, unreservedly chose the former.

Now look at Utah. She is a territory where reigned an arid wilderness eight years ago. A thousand miles of dreary desert and mountain ravines, impassable a portion of the year, separate her from the busy world. Her own resources alone are available to support a population increasing at a ratio disallowed in "civilized" countries, and to feed annually an immigration amounting sometimes to one-third of her entire population. Yet none among her are really poor or destitute. All can obtain the common necessities of life with facility. We don't hear of bread riots there, or of thousands perishing for lack of the staff of life. When a farm was proposed to be given to support the poor, none could be found to accept—none could be discovered in the whole territory who would acknowledge themselves sufficiently poor to settle on the farm for the poor. Such

would not be the case in Britain, for in the city of Norwich this very winter the newspapers tell us there are 10,000 paupers.

What then shall we say? That in the

territory of Utah is centred a power, for even temporal salvation, that Britain, with all her pride and wealth, knows nothing of.

## History of Joseph Smith.

(Continued from page 152.)

[April 1839.]

Friday, 26th. Early this morning, soon after midnight, the brethren arrived at Far West, and proceeded to transact the business of their mission according to the following minutes—

At a Conference held at Far West by the Twelve, High Priests, Elders, and Priests, on the twenty-sixth of April, 1839, the following resolution was adopted—

Resolved: That the following persons be no more fellowshiped in the Church of Jesus Christ of Latter-day Saints, but excommunicated from the same, viz.—Isaac Russell, Mary Russell, John Goodson and wife, Jacob Scott, senior, and wife, Isaac Scott, Jacob Scott, junior, Ann Scott, sister Walton, Robert Walton, sister Cavanaugh, Ann Wanlass, Wm. Dawson, junior, and wife, William Dawson, senior, and wife, George Nelson, Joseph Nelson and wife and mother, William Warnock and wife, Jonathan Maynard, Nelson Maynard, George Miller, John Grigg and wife, Luman Gibbs, Simeon Gardner, and Freeborn Gardner.

The Council then proceeded to the building spot of the Lord's House; when the following business was transacted—Part of a Hymn was sung, on the mission of the Twelve.

Elder Cutler, the master workman of the House, then re-commenced laying the foundation of the Lord's House, agreeably to revelation, by rolling up a large stone near the south-east corner.

The following of the Twelve were present—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff, and George A. Smith, (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church,) to the office of the Twelve, to fill the places of those who are fallen. Darwin Chase and Norman Shearer (who had just been liberated from Richmond prison, where they had been confined for the cause of Je-

sus Christ) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. After which we sung Adam-ondi-Ahman, and then the Twelve took their leave of the following Saints, agreeably to the Revelation, viz: Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artemesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark, and Daniel Shearer.

Elder Alpheus Cutler then placed the stone before alluded to in its regular position, after which, in consequence of the peculiar situation of the Saints, he thought it wisdom to adjourn until some future time, when the Lord shall open the way; expressing his determination then to proceed with the building; whereupon the Conference adjourned.

BRIGHAM YOUNG, President.  
JOHN TAYLOR, Clerk.

Thus was fulfilled a Revelation of July 8th, 1838, which our enemies had said could not be fulfilled, as no "Mormon" was permitted to be in the State. The brethren immediately returned to Quincy, taking with them the families from Tenney's Grove, &c.

The committee continued to look at the different locations which were presented in Lee County, Iowa, and about Commerce, in Hancock County, Illinois.

George A. Smith, son of John and Clarissa Smith, was born June 26th, 1817, in Potsdam, St. Lawrence County, New York. When nine years old, he received a blow on the head which deprived him of his senses about three weeks. Five

noted physicians decided that he must be trepanned, or he would not recover. His father dismissed them on this decision, believing that God would heal his son; and he firmly believes that He did heal him in answer to the prayer of faith. He was early trained by his parents, who were Presbyterians, to religious habits, and to a regular attendance in the Sabbath School. Hence he had early and anxious desires to know the way of life; but was not satisfied with the sects around.

In the summer of 1830, when my father and my brother Don Carlos visited our relatives in St. Lawrence County, George became convinced of the truth of the Book of Mormon, and from that time defended the cause against those who opposed it.

His mother was baptized in August 1831. His father was baptized on the ninth of January 1832, and ordained an Elder, having been given up by the doctors to die of consumption. The weather was extremely cold, and the ice had to be cut. From that time he gained health and strength. George was baptized on the tenth of September, 1832, and on the first of May, 1833, his father and family took leave of their old home and moved to Kirtland, Ohio. George spent the season in labouring on the Temple, although much afflicted with inflammation in the eyes.

On the fifth of May, 1834, he started for Zion, in the Camp, and acted his part well as my armour-bearer, although still much afflicted with sore eyes. On the twenty-eighth he was attacked by the cholera, but was delivered by faith. He was ordained into the first Seventy under my hands on the first of March, 1835, being seventeen years old. He left on the fifth of June, in company with Lyman Smith, for the State of New York, to preach the Gospel without purse or scrip. Travelled two thousand miles, baptized eight, held eighty meetings, and returned on the second of November. Spent the winter in school, much afflicted with the rheumatism. In the spring, summer, and fall of 1836, preached in different parts of Ohio with good success. Returned and went to school in the winter. On the sixth of June, 1837, he took leave of me and started with my blessing for the south. After a successful mission of ten months, mostly in Virginia, returned and assisted his father in moving

to Far West, Missouri. He was ordained a High Counsellor at Adam-ondi-Ahman, and sent on a mission to the south; returned about the twenty-fifth December.

He visited me while I was in Liberty Jail, when I made known to him that he was appointed to fill the place of Thomas B. Marsh in the Quorum of the Twelve Apostles. He assisted in moving the Saints out of Far West, and returned with the Twelve to fulfil the Revelation concerning the foundation stone of the Temple at Far West.

As the Saints were passing away from the meeting, brother Turley said to Page and Woodruff, "Stop a bit, while I bid Isaac Russell good bye;" and knocking at his door, called brother Russell. His wife answered, "Come in, it is brother Turley." Russell replied, "It is not; he left here two weeks ago;" and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot, I shall lose my company." "Who is your company?" enquired Russell. "The Twelve." "The Twelve!" "Yes, don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the Islands of the Sea? The Revelation is now fulfilled, and I am going with them." Russell was speechless, and Turley bid him farewell.

Wednesday, May 1st, 1839. The following letter was communicated to the *Quincy Argus*, a weekly newspaper, published at Quincy—

To the Editor of the *Argus*.

Sir—In consequence of so great an influx of strangers, arriving in this place daily, owing to their late expulsion from the State of Missouri, there must of necessity be, and we wish to state to the citizens of Quincy, and the vicinity, through the medium of your columns, that there are, many individuals amongst the numbers who have already arrived, as well as among those who are now on their way here, who never did belong to our Church, and others who once did, but who, for various reasons, have been expelled from our fellowship. Amongst these there are some who have contracted habits which are at variance with the principles of moral rectitude, (such as swearing, dram-drinking, &c.) which immoralities the Church of Latter-day Saints is liable to be charged with, owing to our amalgamation under our late existing circumstances. And as we as a people do not wish to lay under



any such imputation, we would also state, that such individuals do not hold a name nor a place amongst us; that we altogether discountenance everything of the kind; that every person once belonging to our community, contracting or persisting in such immoral habits, have hitherto been expelled from our society; and that all such as we may hereafter be informed of, we will hold no communion with, but will withdraw our fellowship from them.

We wish further to state, that we feel ourselves laid under peculiar obligations to the citizens of this place, for the patriotic feeling which has been manifested, and for the hand of liberality and friendship which has been extended to us in our late difficulties; and should feel sorry to see that philanthropy and benevolence abused by wicked

and designing people, who under pretence of poverty and distress, should try to work upon the feelings of the charitable and humane, get into their debt without any prospect or intention of paying, and finally, perhaps, we as a people be charged with dishonesty.

We say that we altogether disapprove of such practices, and we warn the citizens of Quincy against such individuals, who may pretend to belong to our community.

By inserting this in your columns, you, sir, will confer upon us a very peculiar favour.

Written and signed in behalf of the Church of Latter-day Saints, by your very humble servant,

JOHN TAYLOR.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 17, 1855.

WHAT SHALL BE DONE WITH UTAH?—Shall Polygamy be tolerated in Utah? This question is daily assuming importance in the halls of the United States Congress. It being a matter with which its members have no right to interfere, the more they meddle with it, the more huge they will find its dimensions. In connexion with the slavery question, it may prove a firebrand that will light the funeral pile of national integrity and Constitutional liberty.

Men in their wisdom are beginning to devise ways and means to crush this "man child"—"Mormonism," which is of such rapid growth and development that it has become a wonder even in this age of unparalleled progress.

We perfectly coincide with the Editor of the *New York Tribune*, that this subject "is environed by grave embarrassments"—so grave, indeed, that both editors and members of Congress will find its *specific gravity*, when compared with their wisdom and power, altogether too great for them to handle.

Of the many respectable men who have travelled through G. S. L. City, or resided there for a time, we know of none who have dared to stake their reputation on the assertion, that there existed in that place any of those fruitful sources of corruption which flourish so luxuriantly in the large towns of other countries—such diseased excrescences, for instance, as houses of ill-fame, street prostitution, gambling halls, and the thousand other appliances which feed the depraved appetites and cankered souls of a vast multitude who are steeped in such licentious and debasing crime that the fiends of the infernal pit might be ashamed of their company.

This state of things is so congenial to the tastes of pious editors and Christian statesmen that they are quite blinded to its existence, if they can find no other way of exercising their philanthropy than in dictating morals to Utah. Could not these gentlemen find plenty of business nearer home, in settling domestic broils and dissensions, without interfering with the family relations of Latter-day Saints? The

great efforts made by the enemies of the Saints to find iniquity among them, and their evident inability to prove their suppositions, is strong evidence of the paucity of those great social evils among the people of Utah, which exist to such fearful extent in every other community of Christendom. We boldly make the assertion, knowing that facts will substantiate it, that in no other community in the world is there so great an amount of social happiness and domestic felicity as there is among the people of Utah. Neither is there any other people of equal importance, with regard to whom there is so much stupid ignorance or wilful misrepresentation exhibited by the world.

It at least becomes gentlemen of the press, who endeavour to guide public opinion, and profess to disseminate correct information for the benefit of the people, to avail themselves of such sources of information as are plainly within their reach, concerning the religious tenets, domestic relations, and the civil, educational, and military organizations of a people who are attracting the attention of the world, and whose influence is extending through both hemispheres.

The day will come when the principles and practices of the Latter-day Saints will be universally known. Then those who have mobbed and persecuted them, and those that would do so now, could they fully act out the spirit that controls them, will find that the reality of "Mormonism" is very different from what they, in their evil surmises, are now so ready to believe, and we would suggest the propriety of their expending their bitter calumnies and inexcusable animadversions upon more worthy objects, and where the consequences of them will be less likely to return upon the heads of their authors. It would appear that the lying spirit which was in the mouths of the prophets of Ahab, is effectually performing the duties of his office in these days, and similar results may be expected to follow.

Considering the circumstances under which they have been placed, the Latter-day Saints are remarkable for their rapid growth in numbers, power and influence. How to check this increase has been the study of its enemies ever since the Book of Mormon was brought forth. There are thousands in the world, and particularly in the United States, at the present time, who are endeavouring to solve this most difficult of all problems.

There will doubtless be many plans suggested for the disposal of Utah, but as it is a case in which the Lord is particularly interested, no one need doubt but what His plan will prevail in the end, in spite of mobocrats and political stock-jobbers.

There are three plans which, we presume, now occupy a somewhat prominent position before the public in the United States. The first is to take a constitutional course, and at the proper time admit Utah into the Union as a State with the privilege of choosing her domestic institutions. Second, "by extending the limits of California and Oregon to the east, and those of Kansas and Nebraska to the west, till they join each other in the heart of Utah," thus splitting up the territory into four divisions, with the vain hope of thereby counteracting the union of the people. The third may be considered the last resort in case all the more plausible methods fail, and that is, to force her by abuse into a quarrel with the General Government, and then endeavour to smother over again, on a more extended scale, the bloody tragedies of Missouri and Illinois.

The first is the only just and constitutional course left for the General Government to pursue, and every departure from it will involve Congress deeper and deeper in the meshes of political difficulty, and load them with a responsibility, the crushing influence of which will still further weaken the bonds of the American Union.

The second is rather a medium course, and may become a favourite hobby with

many who do not approve of either of the two extremes. Let us examine the probable results of such a measure. If the Congress and people of the United States have not found it out, they have yet to learn, that Brigham Young controls Latter-day Saints out of, as well as in, Utah, and that their affairs throughout the world—in America, Europe, Asia, South Africa, and on the islands of the sea, are conducted as he dictates, and are under the direction of men who receive their authority from him. Now suppose Utah to be divided, and the four parts annexed to California, Nebraska, Oregon, and Kansas. The "Mormons" of Southern California already send one of their number as a Representative to the State Legislature of California. Suppose that by the addition of part of Utah to that State, 10,000 "Mormon" voters were added to those already there, and 10,000 more were thrown into each of the future States of Nebraska, Oregon, and Kansas. With the number of voters rapidly increasing every year, and all under the dictation of President Young, let members of Congress, in their conceived wisdom, ask themselves how long it will be before the Latter-day Saints will control the election in four States of the American Confederacy, and the voices of "Mormon" Senators and Representatives be heard in the halls of Congress, teaching the principles of political economy as based upon the law of righteousness, and showing corrupt politicians how to legislate for the best good of all, without regard to individual interests, or party purposes.

The last of the three projects named for checking the growth of the Latter-day Saints—extermination, has been twice tried and has failed. It would be but the natural fruits of that reckless mobocratic spirit, which is gradually increasing among the people, and setting at defiance all law and order. Its rule of action is that "might makes right," and when that *might* is guided by popular phrensy, it generally knows no bounds but the limit of its power, or the merciless destruction of its victims.

We earnestly desire peace, but if we are compelled again to defend our homes from destruction, our wives and daughters from being ravished, the brains of our old men and little ones from being dashed out, and our Prophets from being imprisoned and slain, may the God of battles nerve our souls, and lend His power to our arms, that we may successfully defend our mountain fastnesses, which He has given us, against those fiends who disgrace the human form, and neither regard the supplications of virtuous mothers, nor the cries of prattling innocence.

This we do know, that the time of our deliverance from the power of our enemies draws near. They have yet to drink double of the bitter cup which they have so mercilessly administered to the Saints, and they yet have to endure four-fold the loss of homes and kindred—those bitter tears and heart-rending sorrows which have sent husbands and wives, parents and children, to untimely graves. They will yet be glad to be guided by that wisdom which they now despise, and receive succour and protection—yes civil, political, and religious salvation, from the very people they now wish to destroy.

Although the Saints are yet a small people, there is power in their words; and their movements being so closely watched, shows they are dreaded. The reason is, they are guided by the revelations of heaven, which will ever circumscribe the wisdom of men, and the power of the Almighty is upon them, that all things may be overcome which oppose the progress of His kingdom.

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DEPARTURE.—The ship *Siddons*, Captain Taylor, sailed for Philadelphia Feb. 27, having on board 430 souls of the Saints, of whom 197 intended going through to the Valley this season, 97 being P. E. Fund emigrants, the whole under the presidency of Elders John S. Fullmer, late Pastor; and Isaac Allred and James Pace, late Presi-

dents of Conferences. In addition to these Elders the following ex-Presidents of Conferences and Travelling Elder were on board—Osman M. Deuel, Andrew Ferguson, and John Dalling. We have appointed Elder Fullmer Agent and Managing Conductor of the emigration by the P. E. Fund hence to Utah this season.

This is the first ship-load of Saints that have been sent out to Philadelphia, and we feel a deep interest in their favourable reception at that port, as well as their safe and prosperous journey across the country to Utah. In thus sending home the wheat to the thrashing-floor of the Lord, it is with the utmost satisfaction, knowing that such as cannot go immediately through will be received and garnered by such men as Elder Taylor and assistants in the Atlantic cities, Elders Pratt and Spencer in Cincinnati, and Erastus Snow in St. Louis, in whose counsels the Saints will always find life and salvation, while the poor of God's people will be enabled yearly to progress from one to another of these places, increasing their faith, hope, and charity, until they arrive at the central place in the floor, where Joseph's sheaf stands erect, around which all the sheaves of his brethren bow. God will bless and protect with the right arm of His power those who go in faith to build up Zion.

**ARRIVAL.**—We have much pleasure in announcing that Elder William Willes arrived from the East India Mission on the 1st instant, per barque *Gazelle*, Captain Leslie, from Singapore.

**REMOVAL OF OUR OFFICE.**—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

**Franklin D. Richards, 36 Islington, Liverpool.**

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion*, *Skandinaviens Stjerne*, *Deseret News*, *St. Louis Luminary*, *The Mormon*, *Zion's Watchman*, and the *L. D. S. Millennial Star and Monthly Visitor*, are hereby respectfully and particularly requested to inform their readers of our change of address.

## Foreign Correspondence.

### DESERET.

*The Journey there—Industry, Unity, and Purity of the Saints.*

Great Salt Lake City, Oct. 28, 1854.

Dear Brother and Sister—I embrace this favourable opportunity of writing you as I promised. Here I am, in the City of Great Salt Lake, in good health and fine spirits, and I hope that you are all well, and in the full enjoyment of the good Spirit.

Our voyage from Liverpool to New Orleans was a perfect pleasure trip. Our company in the *John M. Wood* consisted of Saints from most of the European nations. We had a happy time with all our foreign brethren. We were strangers to each other when we met in Liverpool, but we soon got acquainted, being all children of the Kingdom of God. Yes, dear Saints, I fully realized that the Banner of Zion was waving over us. Although we spoke different languages, we



were familiar enough to worship the same God, and be obedient to the brethren that brother Samuel Richards placed over us. Order was established, and all went on well. Consequently, love and unity were manifested and made sure in our midst. I acted as you counselled me before I left you, viz., that if I did good the same would follow me; which I have realized, as I am now in the place of my desire, in a state of health and comfort, which I thank the Lord for.

The journey across the Plains is a very slow process of travelling, but with our order it is rendered as easy as possible, still we are apt to have the railway mode of travelling in our minds. I can assure you that "Mormon" travelling is to a great extent good, in letting you see people in their true colours. One is very apt to get uneasy, and lose the patience and perseverance required by the Saints of latter days, in their long journey to the place of refuge and safety. Dear brother and sister, I was determined to see the last mile of the journey, praying for the Great Spirit to be with me. I am quite aware that I am but a young man, and I am glad that I have embraced the faith that will enable me to see those who will make me wise as I turn older.

When the company was about thirty miles from G. S. L. City, brother Mc Kenzie, from Glasgow, and your humble servant left them before sunrise, to be in the city that night, it being Saturday. We crossed some pretty difficult roads, the country being mountainous. We were very tired when we were a few miles from the city, but we overtook a man going to the city with his wagon. He saluted us, and asked us if we would have a ride. We, of course, accepted his kindness with thankfulness, and got into his wagon. We soon turned round the face of a mountain, when lo! the city of wonder burst to our view. The sun was set, but still some of its rays tinged the snow-capped mountains with a golden hue. I was quite overcome, the tears trickled down my face with joy; my feelings on that occasion were so wrought upon, that all the riches of Europe, I am sure, could not have given me more pleasure. The city in the distance appeared to me as a holy place. I felt well, the Spirit of the Most High was with me, and all my fatigue and sufferings were entirely forgotten.

We entered the city late in the evening, and not coming in with the company, there was no one to greet us. Here I was, a mere stranger, and in a strange city. However, I had faith in the Lord, and as I was in a city of Saints, I was sure of both lodgings and a supper. I asked for the house of brother Lyon, the poet, found it out, and was received in all respects with brotherly kindness. We had a good supper, which I partook of with thankfulness. We met there brother Robert Lagan, and we were quite happy together.

On Sunday morning, we went to the Tabernacle, saw Brigham Young, Orson Pratt, Orson Hyde, and many holding the Priesthood. They are humble, meek, and wise men, their language is simple and to the point. I felt well in being assembled with the children of Zion. You will need to be in like circumstances before you can know the feelings that pervaded me all over.

On Monday I went to the painting shop, and gave brother Beck to understand that brother Edward Martin told me to ask a job. I got to work immediately, as a grainer. Please give Elder Martin my sincere thanks. Sister Martin has been very kind to me and many of the Glasgow Saints.

I now lift up my heart in thankfulness to my God, for His goodness towards me, that I have been spared to mingle with the people that He is blessing temporally and spiritually. All is order, peace, and happiness with this people.

The "Mormons" are generally accounted mere enthusiasts, but I do assure you every thing that I see here proves them to be quite the reverse. We are, as you know, a free and obedient people, willing to keep the commandments of God, and the laws that are established for the good of mankind, in whatever country one may be placed. We love, honour, and esteem every principle that will exalt mankind, but how strange our ways appear, by us being misrepresented. If the good citizens of Glasgow and other large cities were to pay us a visit, they would see society in such order that would, I am sure, call forth feelings of admiration and wonder, and would enable them to see that our government was of God and not of man. There are no street pests in the city, no houses of ill fame, no drunkards, nor is anything tolerated that is the least im-

nal. The people here regard their covenants and marriage relations quite sacred. I have seen the thing for myself, and I can say all is right in G. S. L. Valley. I have often wondered how people could hatch such falsehoods about the "Mormons." There is but a small portion of truth, mixed with plenty of errors, in the newspapers about us; in fact, we are like all that want to serve the Lord, something like the Saints of former days—persecuted and despised.

The red Indians generally have a liking to us, and we can teach them something concerning the Great Spirit that they still keep a remembrance of. They all, that see and know the working of the "Mormons," have a warm side to them.

Our head men here drive their cattle, &c.; in fact, we are all as busy as bees. The British, I hear, are busy at war with Russia, the soldiers undergoing all that is horrible. We are shut up here from all sin, strife, and wickedness, every one minding his own business. The founders of Zion are getting strong, there are thousands flocking to this land; they can build their own house here, plant their own fig-tree, none daring to make them afraid. While we are building up in unity, the nations of the earth are tottering, and men's hearts failing them for fear. Tell

all your acquaintances to come here, if they want to be in a place of safety.

Dear friends, I will never forget your exertions in getting me home to Zion, and I will do my utmost to get you here. All is happiness and peace. We are as merry as good kings, and as busy as bees, and I want you to have a share of all the good that is to be got here. The time will come when I shall be able to embrace you all, and escort you in safety to a city of Zion, where you will find a people dwelling together in love and unity.

Give my love to all the Saints in Pollockshaws, Thornliebank, and Busby, and to all inquiring for me. I will not forget any that have been kind to me. I will write you every mail, and give you all the honey that I may get from every flower. This is a lovely country, and you will get good sketches for your paintings; it is something like the Highlands of old Scotland.

Give my love to your son. When I think on the happy time that I enjoyed with you, my feelings come over me, and, dear brother and sister, I will not rest altogether satisfied till I see you face to face.

May the Lord bless and prosper you temporally and spiritually is the desire of your affectionate brother,

ROBERT G. TAYLOR.

Mr. Thomas G. Taylor.

## Utah and Polygamy—Indian War.

(From the "New York Tribune," Feb. 10.)

WASHINGTON, FEB. 4, 1855.—The progress of events denotes that the irrevocable settlement of the questions embraced in the compromise of 1850 is soon to be disturbed. The Territorial Government of Utah is one of the fruits of that settlement. As that anomalous community of Mormons grows in importance, the question becomes daily more serious, How shall it be treated? That it is envied by grave embarrassments, is apparent to the most superficial. The subject came before Congress the other day by indirection, and the opinions expressed, and the votes given, indicate a decided dissatisfaction with the idea of surrendering the reins of government of the Utah Territory into the hands of the Mormons. A way of

escape from the existing state of things has been suggested by a partition of the Territory among its neighbours on the East and West; extending the limits of California and Oregon to the East, and those of Kansas and Nebraska to the West, till they join each other in the heart of Utah. The suggestion is not devoid of merit, and may be found to be the best practicable method of peaceably eradicating the degrading and corrupting doctrines of the Mormon Priesthood.

HOUSE OF REPRESENTATIVES IN CONGRESS, FEB. 1.—The bill to establish a Surveyor-General in Utah came up, and a slight debate on polygamy followed; and after the talk the bill was killed, by a vote of 74 Yeas and 109 Nays. Motion

to reconsider was made, and the House did so, finally passing the bill in such a form as to evade the polygamy question.

ANOTHER INDIAN WAR.—The Administration, under the lead of Mr. Jefferson Davis, the truculent Secretary of War, proposes to enter upon an Indian War along the Missouri River and its tribu-

raries. The immediate object of attack is the warlike tribe of the Sioux. A bill passed the Senate on Thursday last, to raise 3000 men, and appropriate two and a-half millions of dollars to carry on the war; and it remains to be seen whether it will pass the House also.

## Behind the Times.

(From the "Times," February 23.)

In little more than a twelvemonth we have already gone through the following phases in rapid succession:—peace, defensive operations, declared war, landing at Gallipoli, at Varna, a reconnoissance and preparations for a campaign in Bulgaria; a coast warfare at Odessa and the Asiatic ports; an illegal blockade of the Black Sea, and subsequently a blockade of the Danube; a landing and field operations in the Crimea; demonstrations on the north side and then on the south side of Sebastopol, with a view to a surprise; a siege, a bombardment, an attack by sea, an attempted blockade without complete investment, the defence of our own position against overpowering numbers; two battles in the field, both under very unusual circumstances, and now a continual standing under arms in the expectation of an attack, while the primary affair, the assault on Sebastopol, is still indefinitely deferred. In every stage of the affair we have been behindhand, and are not now ready for the work we undertook to accomplish just five months ago. Nay, it is more than four months since we fully realised the nature of the operation before us, and

could reckon up on our fingers, so to say, all the things necessary to success; and we are not prepared yet; we have not yet got up our depots of provisions, our siege guns, our ammunition, our huts—anything, in fact, requisite for the task. Now, if we are so fearfully behindhand in the most fixed and calculable part of our work, when we can see months before us, how can we expect to be always prepared for the half-dozen new and unexpected changes which the war may very likely go through this year? How are we prepared for a war in the interior—for operations in the mouths of the Danube—co-operation with the Caucasian tribes—an attack on Odessa—the proper management of the Turkish and Sardinian troops in our pay—a war of gunboats in the Baltic—all these phases indefinitely varied by new casualties, new pestilences, new conditions of every kind? Without an immense amount of preparation, vigour of forethought, and a stern determination to sacrifice everything to efficiency, we shall never keep up with successive emergencies each one more sudden, more formidable, and larger in its demands, than the last.

## Varieties.

THE courts of law of the state of California have decided that Chinamen are not admissible as witnesses against "a white man," and that they are not entitled to citizenship, on the ground that they "do not belong to the Caucasian race, who are alone entitled to the benefits of naturalisation."

THE diseases which pursue our army are aggravated by a peculiar condition of mind which the medical men have remarked very frequently in their patients—an extreme listlessness and indifference to life—a languor which induces the convalescent to regard "rest" as the greatest happiness, and deprives them of any inclination to make the least effort, or even to take food and nourishment.—*The Times*, Feb. 1.